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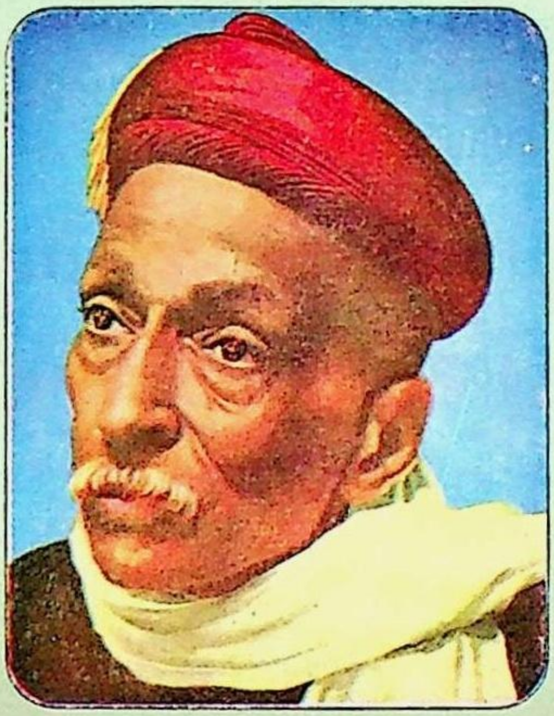

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DEVOTED TO RELIGION, PHILOSOPHY, MYSTICISM & SCIENCE OF YOGA

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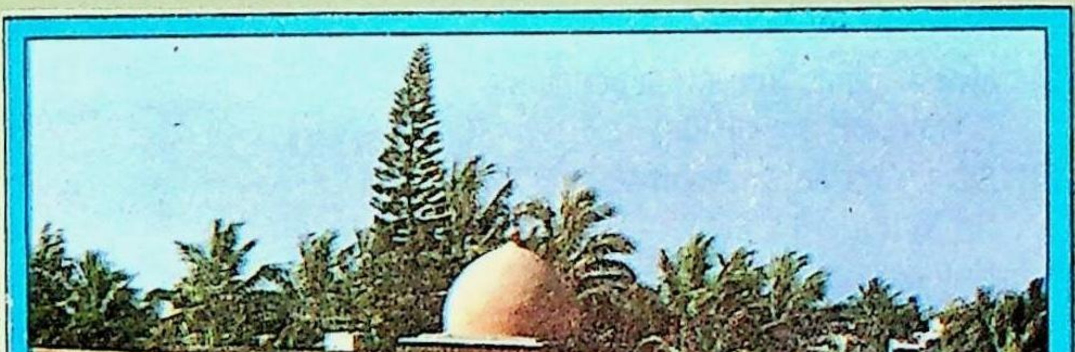

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Prayer to Lord Rudra Shiva

(Stanzawise Translation in English)

नमो हिरण्यवाहवे सेनान्ये दिशां च पतये नमः ॥१॥

I salute the Lord with golden arms. who is the commander-in-chief of the army and has control over all the directions.

नमो वृक्ष्येभ्यो हरिकेशेभ्यः पशूनां पतये नमः ॥२॥

I salute the Lord in the form of trees full of green foliage (to provide food for all animals) and who is the refuge of all animals.

नमः सस्पिंजराय त्विषिमते पथीनां पतये नमः ॥३॥

I salute the Lord who provides shining lights on the path of travellers (who follow the path of righteousness) and who is the protector of these travellers.

नमो बभ्लुशाय विव्याधिनेऽन्नानां पतये नमो ॥४॥

I salute the Lord who is an expert marksman (in war) and provider of food (for all beings)

नमो हरिकेशायोपवीतिने पुष्टानां पतये नमो ॥५॥

I salute the Lord with yellowish brown hair and who wears the sacred thread for (further) welfare of those who are well-fed.

नमो भवस्य हेत्यै जगतां पतये नमो ॥६॥

I salute the Lord who is the instrument for creation of the world and who also looks after its protection & well-being.

नमो रुद्रायाततताविने क्षेत्राणां पतये नमो ॥७॥

I salute the Lord who is ever ready with the extended bow for protection (of his devotees) and who is Lord of all the land.

नमः सूतायाहन्त्याय वनानां पतये नमो ॥८॥

I salute the Lord who is the undefeated charioteer and also the protector and lord of all forest lands.

नमो रोहिताय स्थपतये वृक्षाणां पतये नमो ॥९॥

I salute the Lord who is bright as red and who looks after (the growth of) all trees.

❑❑

We are free to do our actions as we like in the process of attainment of highest illumination. If we are activists by temper, nothing can prevent us from doing actions at any stage of our progress towards the attainment of our ideal. If we are contemplatives, nothing can stir us from a life of God-enjoyment to which we are naturally born, and put the principle of action a little away to which we were not born. Finally, if we are philosophers, our issue will be how best to determine the nature of the highest Reality and leave the rest to God. Temperamental differences may be modulated but they cannot be so radically changed as to wear an entirely new aspect altogether.

- Gurudev Ranade

(in Bhagwadgita as Philosophy of God Realisation, p.207)

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Thus Spake Gurudev...

It can hardly be denied that the problem of supreme importance to mankind is the problem of existence of God, and his relation to Man and Nature. Philosophy and Religion both concern themselves with the solution of this problem, but while Philosophy engages itself in the intellectual side of this solution, Religion concerns itself with the practical side. It may thus be seen that Philosophy and Religion, so far from contradicting each other, only support and supplement each other. The problem that they undertake to solve is identical, but the methods of approach are different. We may even say that Philosophy and Religion are related to each other as Form and Matter. While Philosophy supplies us with the logical framework for the solution of the supreme problem, Religion supplies us with the inset to be enclosed inside this framework. Philosophy without the content of Religion would be empty. Religion without guidance of Philosophy would be shapeless and amorphous. It would thus be necessary to combine the dictates of Philosophy and Religion in the interest of the highest solution of the problem.

(Synthesis of Philosophy & Religion)

❑❑

Knowledge has taken immense strides with the growth of time. Scientific Inventions have enormously enriched the patrimony of man. The old order has changed and a new one has taken its place. Nevertheless, the goal of Human Life as well as the means for its attainment have remained the same. Unquestionably, the search after God remains the highest problem even today, and a philosophical justification of our spiritual life is as necessary today as it was hundreds of years ago.

(Constructive Survey of Upanisadic Philosophy p.17)

❑❑

EDITORIAL

Cycles of Progress and Regress in Human Life

Man's life span, from birth to death, is filled with many changes. Man is born as a child, grows into boyhood, youth, an active adult constituent of the society and then gradually declines into old age marked by a void & emptiness due to the physical weakness till the end comes. In between, there are spells of healthiness and illness, happiness & unhappiness, pleasures & sorrows or dullness. The whole stream of events is called worldly life. Man appears as master of the circumstances & situations in which he is placed and more often than not, a victim of the same.

Is this all of his own making or are there any external influences that shape his life ? Man, though a miniscule part on the surface of the earth along with vast oceans and land masses with ice caps at both the poles, he is endowed with intellect & ego and considers himself master of the situation on the surface of the earth. Sun is the star, which provides energy through its gravitational forces and radiations to the earth, moon and all other planets of the solar system. Absence of this energy or an excessive dose of the same can wipe out life on earth within minutes or hours. The earth is protected from the harmful radiations of the sun by the troposhere, stratosphere, Van Allen belt of charged particles and magnetosphere. All other planets have no such protective layers and hence there is no life on any of them. All the planets and the moon reflect the radiations they receive from the sun towards the earth. The solar wind flares partially enter the earth's atmosphere, in a cycle of eleven years, and create imbalance in the atmosphere, environment and life conditions on the earth.

The sun's rays reflected from the moon are cool, pleasant and comfortable while those received directly from the sun give scorching heat. The gravitational pull of the moon causes low and high tides on the seas and oceans. Does it not cause similar effects on our body and brain fluids ? It is known by experience since ancient times that human spirits are high and pleasant on full moon days and low depressive & with evil tendencies on new moon days. The days between full moon & new moon also show minute changes in human moods, imperceptticle to the common man. Hence the lunar fortnightly basis in the Indian Calender system.

What about the other radiations reflected by all the planets and coming from stars of our galaxy towards the earth ? It is known that electro magnetic radio waves from even distant stars reach the earth & are observed by sensitive instruments. They are used to study the stars through our radio-telescopes. Do these radiations affect our body fluids & brain, which is after all a charged battery of electrical energy that it uses to control the whole body machinery through the system of nerves as conductors ? It is known that the mighty nations used to cover the embassies of enemy nations with a shroud of radio waves to tap the conversations, and the embassy inmates used to get unexplained headaches and mental unease. The effect of electromagnetic waves reaching the earth from planets and stars on the human brain and body fluids is not yet studied.

The earth has three known motions, namely, its spin about its own axis, the rotation about the sun and the wobble of its axis which is leaning about 23 1/2° from the vertical. The spin produces days and nights, which sets the clock of our activities. The rotation about the sun sets the time dimension in years, while the leaning of the axis brings seasonal changes to our life.

The earth's axis has a wobble which changes from 19° to 24° (approx.) from the vertical due to the rotation of the northern end of the axis along a path created by four stars, namely, the Polaris, Cephius, Vega & Drako. The wobble has a cycle of 22,000 years (approx.) as per Indian astronomers and 26,000 years (approx.) as per western astronomers. The wobble is calculated from the observation of annual recession of equinoxes. The same figure is given as 43,20,000 years in Indian calender known as *Panchang*. It has something to do with observation of a day of six months & a night of six months on the north pole which was assumed to be the home of Gods & origin of Aryas, but does not fit in with the scientific observations.

This 22,000 years period is split into four aeons namely *Krita, Tretā, Dwāpar & Kali,* each spanning over 2,200; 4,400; 6,600 and 8,800 years respectively. According to mythological history, we have already passed 5,100 years in Kali aeon, after Dwapar aeon, the balance period of Kali aeon could be assumed to be 3,700 years.

According to the Indian Philosophy, the cycle of aeons is important, because it presupposes that each aeon has a profound effect on the psychology of the human society. The Krita Yuga experiences a highly exaulted sublime state of mind, in which the consciousness is one with the universal consciousness and the mind can be raised to the supramental state realising Godhood & access to the vast storehouse of universal knowledge by meditational perception. All the sages who exist only in their subtle bodies in Kali aeon, take birth in the Krita aeon. The population is less because this aeon starts after great destruction at the end of Kali aeon. From the end of Krita aeon, the consciousness starts shrinking to individuality and reaches its maximum narrowness in Kali aeon. Thus the progress of the mind is maximum in Krita aeon and the regress is maximum in Kali aeon. On the other hand, the materialistic progress is least in Krita and maximum in Kali. In Krita, men lead a simple life, live in huts, plough their fields with help of animals and lead a life of harmony.

Thus, if we believe in ancient Indian Philosophy, the progress of the mind and the progress of the material sciences do not go together. This is borne out by the mythological history of at least ancient India which can stretch back to about 17,000 years. The progress of the material sciences will further reach amazing heights in this century, but the improper use of the same may lead to serious imbalances in the total environment of the earth. The use of genetic science and genetic engineering to change the ingredients and characteristics of plant & animal species leading to changes in human life, may lead to destructive imbalance in the whole environment of the earth. The discovery of chemical fertilizers & pesticides was once considered a boon to grow more food but now need is felt to go back to natural manures and natural pesticides replacing the highly poisonous chemical pesticides. Either man's intellect is not far-sighted enough to visualise future effects or he is in a blind hurry because of the immediate needs and profits of the vast industrial economic machine into which the whole world is transformed.

There is another set of cycles that determines the course of life of an individual according to astrology, another branch of Indian Philosophy. A man's maximum life span is taken as 120 years and this is divided in unequal parts, with duration & course of each part being guided by effect of a particular planet according to the zodiacal constellation in which moon, the nearest planet is situated in the birth chart of the individual. The science of astrology is proved only by statistical study borne out by verification made over thousands of years of Indian history. Stephan Hawking, the present day exponent of modern science says that the present day physics is confusion worst confounded, where the universe is concerned; even astrology has a better basis. It is reported that Winston Churchill, the British Prime Minister during World War II, considered individual's astrological forecast in posting a British General against the victorious onslaught of General Romel in Africa, after retreat of general Lord Wavel.

With all these cycles of progress and regress in the life of man as an individual and the human species in general, should a man be considered as a master of his own fate or a creature of destiny creating the variety of circumstances for him to live through ? Man is a creature of destiny as far as he succumbs to the life of relativity, duality, lure of senses, and hankers after transient happiness as an effect of his actions in past lives and present cirmustances. However, a man who assesses the true worth of happenings in worldly life, with discriminative intellect and takes recourse to spiritual life to realise the truth, can work out his own destiny, rise above the frailties of ordinary human existence and lead a life of peaceful equanimity, freeing himself from all cravings and desires. He can then participate in the worldly life with detachment, making his gradual progress towards the supramental state of mind open to higher consciousness and higher existence.

The legend of Goutam, the Buddha is worth consideration by every one. He saw an old man, a sick man, a corpse and an ascetic with a peaceful countenance but without wealth or a family. His mind could immediately grasp the frailties of human life and decided to give up his kingdom and family & he went to forest in search of truth. A common man may not be able to emulate his example, but has to find out his own way of progress towards spiritual life.

Bhagwatgeeta does not preach a life of negation or renunciation, but asks one to behave honestly, truthfully and participate actively in worldly life with a spirit of detachment & carry out his duties with a sense of sacrifice.

❑

(Continued from last issue)

Śankarācārya's Ātmaboḍha

(Sanskrit Script followed by English translation)

Similar is the case with the Self. The Self is indeed Self-luminous. He illuminates senses like the intellect. The senses are non-sentient; they themselves cannot cognise objects. Intellect etc. are the instruments of knowledge. They are illuminated by the Self i.e. they are made the objects of knowledge. They are not self-luminous; they can be known due to the Self. Senses like intellect being non-sentient cannot illumine the Self i.e. they cannot make the Self the object of knowledge; they cannot know the Self. The Self is never the object of knowledge for the senses. Then Self makes other things the objects of knowledge, but he never becomes the object of knowledge; he is sva-saṁvedya, fit to be known by Himself only.

To be brief :- Due to the Self, His non-sentient upādhis like senses are known.

How the Self is Self-luminous is explained with an example in the next Verse No.29.

(29)

स्वबोधे नान्य बोधेच्छा बोधरूपतयात्मनः ।
न दीपस्यान्यदीपेच्छा यथा स्वात्मप्रकाशने ॥२९॥

A lamp in order to illumine its own nature does not desire i.e. does not require another lamp; so also the Self being of the nature of knowledge does not *expect i.e. does not require another cognition, to know Himself (29).*

Explanation :- A lamp is self-luminous. It is known through its own light. It does not expect or require another lamp to reveal its nature. A lamp itself reveals / manifests its own nature. So also the sun is self-luminous. The light of the sun is capable to make the sun known. The sun does not require another sun or a torch to reveal its own nature.

Same is the case with the Self. The Self is self-luminous. He illuminates other things. He himself is of the nature of cognition / knowledge. In order to know Himself, he does not need any other knowledge. The Self himself knows himself. The Self has knowledge of himself. He is self-luminous; he is self-known (sva-saṁvedya). The Self illumines his own upādhis like the body, senses, etc. (See Verse No.28), and he himself illumines himself.

* * *

Basically the individual soul and the Highest Self are one and the same. But due to Nescience, this identity is not cognised. in the worldly dealings. Now, how this oneness of the individual soul and the Supreme Self is to be cognised is explained in the next 30th verse.

(30)

निषिध्य निखिलोपाधीन् नेति नेति वाक्यतः ।
विद्यादैक्यं महावाक्यैर्जीवात्म - परमात्मनोः ॥३०॥

Rejecting all upādhis (of the individual soul) on the basis of the (Upanisadic) sentence namely "Not *this, not this", one should know, on the authority of the great i.e. significant sentences (from the Upaniṣads), the oneness of individual soul and the Supreme Self (30).*

Explanation :- The Self is quality-less. Originally there is no upādhi for the Self. The upādhis like the body, senses, etc. are the non-self. The non-sentient universe is not the Self. That is why the Upaniṣads have rejected or denied all empirical predicates in case of the Self, with the help of the words "Not this, not thus". The word "neti" means "Not thus, not this". Thus Upaniṣads deny any predicate and relation in case of the Self, meaning thereby that the Self is different from everything, and that the Self is unique.

An objection then can be raised : If the Self is distinct from everything in the universe, then the Self ought to be different from the so-called individual soul who is participating in the worldly dealings. This objection can be removed thus :- Though the Self is distinct from everything, yet the Self is not different from the individual soul. For the individual soul is not some different principle apart from the Self. As seen already, the individual soul is the reflection of the Inner Self in the intellect (See Note No.31). Just as the moon reflected in water, etc. is not something different from the moon in the sky, so also the reflection of the Self in intellect is not something different from the Inner Self. The reflection has an apparent / illusive / false existence. So the individual soul is not distinct from the Self. In fact, individual soul is the Supreme Self.

This oneness of individual soul and the Highest

Self is emphasised by the Upaniṣads. Certain important sentences in Upaniṣads are called Mahāvākyas e.g. Prajnānam brahma; aham brahmāsmi; tat tvamasi; etc. These significant sentences stress the identity of the individual soul and the Supreme Self. Hence we find the works on Monism-alone explaining the[40] sentence Tattvamasi (thou art that; the individual soul is the same as Brahman / Ātman). The identity of individual soul and the Supreme Self stated in the Upaniṣads has to be accepted as true, because the Vedas whose concluding portions are the Upaniṣads are the highest authority in this matter.

For the sake of convenience, a brief elucidation of the sentence Tattvamasi is given here. In this sentence, the words tat and tvam are in apposition (sāmānādhikaraṇya) and hence refer to only one thing. The literal / primary meaning of the word 'tat' is :- sentience qualified by omniscience, etc. (= īśvara-caitanya). The primary meaning of the word 'tvam' is :- sentience qualified by less knowledge, etc. (= jiva-caitanya). Now these primary meanings of the two words are incompatible. Hence there is sublation of the primary sense. When the primary meaning is incompatible, one has to resort to the power of indication (Lakṣaṇā) of the word. The peculiar lakṣaṇā that is to be adopted in interpreting the sentence is called Bhāga-lakṣaṇā. On the basis of this Bhāga-lakṣaṇā, the contrary parts from the primary meanings of Tat and Tvam are to be rejected and the remaining non-contrary parts are to be accepted. Thus the contrary parts namely "qualified by omniscience" and "qualified by less knowledge" are left out and only the non-contrary part namely 'sentience' (caitanya) is accepted as the

Indicated sense (lakṣyārtha). On the basis of this Bhāga-lakṣaṇā, the sentence Tattvamasi shows the identity of the individual soul and the Highest Self.

• • •

The Upaniṣads say, "Thou art that" (See under verse No.30). The spiritual teacher also tells his disciple, "Thou art that; you are Brahman / Ātman". So Śaṅkarācārya says in the next 31st verse that a spiritual aspirant ought to know "I am Brahman".

(31)

आविद्यकं शरीरादि दृश्यं बुद्बुदवत् क्षरम् ।
एतद्-विलक्षणं विद्यादहं ब्रह्मेति निर्मलम् ॥३१॥

A spiritual aspirant should know that the body, etc. and visible things (= all things in the universe) spring from Nescience and that they are perishable like bubbles (in water), that the pure Brahman is quite different from all those things and that he himself is that Brahman (31).

Explanation :- As seen in the explanation of Verse No.8 above, all things that are non-self spring from Nescience. Body, senses, mind, intellect, all visible things in the universe are superimposed on the Self through the Nescience. Further, all non-self things are not eternal like Brahman; they are impermanent, momentary, and perishable like bubbles in water.

All things originating from Nescience are illusory, non-sentient and impermanent. On the contrary, the Brahman is always existent, of the nature of sentience, and eternal. Brahman is different from all things proceeding from Nescience, and is pure, undefiled.

This Brahman is not different from the individual soul (See Verse No.30). So a spiritual aspirant has to know that he himself is Brahman, that he is not something distinct from Brahman.

• • •

Mere verbal knowledge namely "I am Brahman" does not lead to salvation. There must be actual realisation of the identity of the individual soul with Brahman. For that purpose, the Upaniṣads have laid down three things namely hearing (śravaṇa), thinking (manana), and constant contemplation (nididhyāsana). There must be therefore the constant contemplation in particular namely "I am Brahman", on the part of the spiritual aspirant. Now Śaṅkarācārya, in the next Verses Nos. 32-36, elucidates how this constant contemplation is to be practised by a spiritual aspirant.

(32)

देहान्यत्वान्न मे जन्म-जरा-कार्श्य-लयादयः ।
शब्दादि-विषयैः संगो निरिंद्रितया न च ॥३२॥

As I am different from the body, (the attributes or modifications of the body like) birth, old age, thinness or emaciatedness, death, etc. do not occur in my case. And as I am devoid of sense-organs, there is no contact of mine with sense-objects like sound, etc. (32).

Explanation :- As seen already (See Verse No.16), the Self is different from the gross body. So the modifications of the gross body like birth, death, growth, old age, etc. do not affect the Self.

Hands, feet, etc. are the motor organs. Eye, ear, nose, etc. are five senses of knowledge. Sound, touch, form or colour, taste and smell are the objects of the sense-organs. In usual empirical dealings, there is a contact of senses and their objects. The Self is not a sense-organ; so also it has no senses. The Self is completely different from the sense-organs. So there cannot be contacts of sense-organs with their objects, in case of the Self.

Hence a spiritual aspirant has to constantly think that he is neither the body nor the senses, that he is different from them.

• • •

(33)

अमनस्त्वान्न मे दुःख-राग-द्वेष-भयादयः ।
अप्राणो ह्यमनाः शुभ्र इत्यादि श्रुति-शासनात् ॥३३॥

The Self (= Brahman) is devoid of i.e. different from vital breaths, is without mind i.e. is distinct from mind, and is white (i.e. dustless, faultless, pure) — so say the statements of śrūti / Vedas. In accordance with them, a spiritual aspirant has to ruminate — "As I am not mind, (passions like) attachment/love, hatred, fear, pain, etc. are not mine" (33).

Explanation :- The word 'śrūti' means the Veda. As the Vedas, were heard by ancient seers / sages, they are called Śrūti. The concluding portions of the Vedas are called Upaniṣads. The Upaniṣads are philosophical works dealing with the ultimate reality Ātman / Brahman. Upaniṣads say that Ātman is different from everything in the world, is distinct from the vital breaths and the mind. Here the word mind is indicative of the intellect also. As the Self is different from the mind as well as the intellect, the Self is not affected by pain-pleasure, attachment, hatred, fear, etc. that are found as modes of the mind and the intellect.

Hence a spiritual aspirant is expected to think "As I (i.e. the Self) am different from vital breaths, mind and intellect, I am not at all affected by their modifications."

The quotation from the Sruti[41-A] referred to here is given in the Note 41-A.

• • •

(34)

निर्गुणो निष्क्रियो नित्यो निर्विकल्पो निरंजनः ।
निर्विकारो निराकारो नित्यमुक्तोऽस्मि निर्मलः ॥३४॥

(The spiritual aspirant is to think thus :-) "I (Who[42] as the Self is different from everything else) am quality-less, inactive/devoid of action, eternal. without any thoughts, stainless, devoid of (any) modifications / changes, formless, permanently free (from any bondage), and dustless /[43] pure" (34).

Explanation :- This verse No.34 describes Ātman, with seven negative adjectives and two positive adjectives. From that it is clearly understood that the Self is entirely different from the non-self things like the body, senses, etc.

All things that are different from the Self are non-self. None of the qualities of non-self things is found in the Self. Hence the Self is quality-less.

There is motion / action in things in the world. There is no action / motion / movement in the Self. Hence the Self is devoid of any action or movement.

The mind is of the nature of thoughts (saṅkalpavikalpātmaka). One thought arises in the mind, it passes away, then another thought comes in, and so on. This goes on. There are no thoughts in the Self. Hence the Self is devoid of any thoughts.

The things in the world can be dusty, dirty, faulty, defiled, etc. There is no dirt, no stain, no dust, no defilement in the Self. That is why the Self is said to be stainless and pure.

Worldly things are subject to change or modification. Yāska the author of Nirukta has enumerated six changes namely :- A thing (1) is born (jāyate) (2) exists (aśti), (3) grows (vardhate) (4) changes (vipariṇamati) (5) deteroriates (apakṣīyate) and (6) perishes (naśyati). i.e. a thing is first born as a subtle thing. Then it becomes manifest in a gross form. It grows. It changes. It then slowly starts to diminish / deteroriate / wane. And then one day it perishes, it is no more there. As the Self is free from such modifications, it is without change or modification.

Non-self things like the body, etc. have certain[44] forms, sizes or dimensions. There is no form or dimension of the Self. Hence it is formless.

— Such is the description of the Self with negative adjectives.

The positive description of the Self is as follows:- The Self being existent persists in the three times past, present and future. Hence Self is eternal.

The things in the world have certain limitations, bonds, etc. Beings are fettered by the shackles of actions. For the Self however there is no bond, no boundary, no limitation and no restrictions and no fetters of actions.

• • •

(35)

अहमाकाशवत् सर्व-बहिरंतर्गतोऽच्युतः ।
सदा सर्व-समः सिद्धो निःसंगो निर्मलोऽचलः ॥३५॥

(The spiritual aspirant should think :-) Like the Ākāśa I have pervaded everything from within and without. I hever slip from or lose (my own nature). I am always equal at all places. I am accomplished, am without attachment, am dustless, and am motionless. (I am such Self) (35).

Explanation :- Ākāśa pervades everything; it is inside and outside of everything. Like the Ākāśa, I as the Self pervade everything from within and from without. The Self is the adhiṣṭhāna of all things; hence it is all pervasive, omnipresent. The Self is immanent in the world and transcendental to the world. 'I am such Self', the spiritual aspirant is to think.

I as the Self am kūṭastha-nitya i.e. permanent and never changing. No modification ever takes place in the Self. His nature never changes. Hence I as the Self am Acyuta i.e. never slipping from or losing my own nature.

The world is superimposed on the Self. The basis (adhiṣṭhāna) of this superimposition is the Self. Hence He is equal everywhere. Bhagavadgītā declares that the Brahman is faultless[45] and equal.

I as the Self am unborn, deathless and infinite. Self is not such as has come, as has become, as has been made or occasioned by anyone. The Self is self-born, self-existent and self-accomplished[16].

Though the world is superimposed on the Self, no qualities of the world enter into the Self. He remains aloof from everything in the world. Hence Self is free from all attachment to or contacts with anything. Self is aloof like the Ākāśa. Ākāśa is everywhere but it sticks to nothing. Like the Ākāśa, Self is free from attachment. The word 'saṅga' also means involvement. Beings in the world are involved in something and have attraction for something. Self is not thus involved in anything.

I as the Self am free from every stain, dirt, etc. found in the world. Hence I am pure.

Self is devoid of modification, action, etc. (See Verse No.34). There is no motion / change, etc. in Self. Hence I as the Self am steady, motionless, and without any movement.

* * *

(36)

नित्य-शुद्ध-विमुक्तैकमखंडानंदमद्वयम् ।
सत्यं ज्ञानमनंतं यत् परं ब्रह्माहमेव तत् ॥३६॥

(The spiritual aspirant should think–) I am that Brahman which is permanently pure and permanently free (or :- which is eternal, pure, and free), which is one, which is partless, and joy (or :- which is full or perfect joy), which is non-dual, which is true, which is knowledge, which is infinite, and which is supreme (36).

Explanation :- Things in this world are not eternal, as they are impermanent and perishable. They are sometimes pure but often impure. Some of them are free, while others are found fettered or in bondage. As opposed to them, Brahman (= Self) is eternal, as it exists in all the three times. As it is never affected by faults or defilements, it is always faultless and is free from defilements. As Brahman is never restricted, it is permanently unrestricted and free.

Objects in the world are many. Brahman is only one. There is no second beside it.

Brahman is akhaṇḍa. The world "akhaṇḍa" can be taken in the following senses :- (1) Akhaṇḍa :- without parts, partless. Things in the world have parts or they can be resolved into many pieces / parts. Brahman cannot be divided into any parts.

(2) Akhaṇḍa :- free from threefold difference :- (a) Difference in things belonging to the same species or class (sajātiya-bheda). e.g. difference between two bulls, between two trees. (b) Difference in things belonging to different species or class (vijātiyabheda). e.g. difference between a man and a lion, between a tree and a hill. (c) Difference in one and the same thing (svagata-bheda). e.g. difference of leaves, fruits, flowers of a tree; difference of hands, feet, face of a man. Brahman is free from all these three differences.

Moreover, the word 'akhaṇḍa' can be taken as an adjective of the word "ānanda" (joy). Human beings are sometimes joyful but sometimes not. The joy of Brahman is continuous, constant, never ending.

References :

40. E.g. Tattvopadeśa of Śaṅkarācārya explains the sentence Tattvamasi in Verses Nos.26-42.

41. In the words "Aprāṇa, amanas," the letter 'a' (अ) is a form of Nañ which

is an indeclinable in Sanskrit. It can be compounded with other words. Now when it is the first member of a compound and when a second member of the compound comes after it, the letter "n" (न्) from Nañ (नञ्) is dropped out, in accordance with the sutra of Panini, "नलोपो नञः", and there remains only the vowel 'a'. So न प्राणः, अप्राणः, etc. This nañ indicates six senses one of which is 'tadanyatva' (= different from that). That sense is applicable here in the words 'aprāṇa, amanas'. Hence aprāṇa means different from 'prāṇa' and 'amanāḥ' means different from the mind.

41-A. दिव्योह्यमूर्तः पुरुषः सबाह्याभ्यंतरो ह्यजः । अप्राणो ह्यमनाः शुभ्रो ह्यक्षरात्परतः परः ॥ (मुंडक उपनिषद्, २.१.२.).

42. This Verse No.34 very finely illustrates the literary figure of speech called Anuprāsa where there is repetition of the letter 'n' (न्) .

43. After Verse No.33, there is the following verse in the Ātmabodha edition published by Gajanan Book Depot, Mumbai :

एतस्माज्जायते प्राणो मनः सर्वेंद्रियाणिच ।

एवं वायुर्ज्योतिरापश्च पृथ्वी विश्वस्य धारिणी ॥

This verse is not found in Ātmabodha-versions of Pune and Varanasi. This verse is such that it violates the continuity and consistency of the subject-matter in Verses Nos.32-36. Hence this verse is unnecessary and improper at this juncture.

The Verse means :- From this Self originate vital breaths, mind, all sense-organs, space, wind, fire, water and the earth that upholds everything.

44. E.g. The gross body of human beings is visible. Its size is said to be three and half hands of that particular man. Jnāneśvara in his abhangas has stated the sizes of the subtle and causal bodies thus :- Subtle body is of the size of a thumb while the causal body is half of one section of the thumb :- औट हात स्थूळ अंगुष्ठ । सूक्ष्म पर्वार्ध कारण जाण रया ॥ (ज्ञानेश्वरगाथा, ७८७.२-३).

45. निर्दोषं हि समं ब्रह्म । (भगवद्गीता, ५.१९)

46. There is a variant reading "śuddho" for "siddho". Self is pure, as it is free from all faults, passions, defilements, etc.

(To be Continued.....)

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□□

> *Mediocrity knows nothing higher than itself,*
> *but talent instantly recognizes genius.*
>
> **- Arthur Conan Doyle**

Sri Amburao Maharaj

The Application of Santometry to Sri Amburao Maharaj

Sri Amburao Maharaj *the saint of Jigijeevani* Sri Bābā (1856-1933) is a poor and premier disciple of the founder of Inchageri Sampradaya *Bhausaheb Maharaj Umadikar* the saint of Umadi (1843-1914). The founder and some prominent adherents of Inchageri Sampradaya have compared Sri Baba to Sudama, Kalyana, Ramadasa, Tukaraṃa, Kanakadasa, Plotinus, and the saint of Umadi. An object of this paper is to present the account of the same from the standpoint of santometry (an evaluation of saints in relation to some other saints or gods.)

Sudama / Kucela was a Brahmin classmate of Sri Krishna at the Ashrama of sage Sandipani..... After their education was over these two thick friends left the Ashrama and went their different ways in life. Kucela became a householder with many children and starvation gripped the family (Mani:1975:437). Sri Krishna's blessings converted poor Kucela into a very rich person. The saint of Umadi compared Sri Baba to Sudama on the following occasion.

Ganesh Shastri (the disciple of the saint of Umadi and the resident of Jamkhandi) received the message in his dream stating that Bhimashankar of Nimbargi had left for Inchageri. Shri Shastri conveyed the message to the saint of Umadi. On hearing the message, the saint of Umadi dropped the idea of going to other places to celebrate Saptah (a religious festival) and decided to go to the place of his Sudama i.e. : Inchageri of Sri Baba and posted a letter to him instructing to make arragements for Saptah at Inchageri (Tulpule 1955:14).

Nityanémāvali (*vide* 1988:131) - One of the most famous books in Inchageri Sampradaya draws some interesting parallels between Sri Baba and Kalyana the premier disciple of Swāmi Ramadāsa. It is proclaimed in Nityanemavali that by vigorous practice of meditation Baba became a premier disciple of the saint of Umadi like Kalyana of Samaratha Ramadasa, and Baba like Kalyana imbibed all virtues.

Sri K. D. Sangoram, Sri M. S. Deshpande (1978:115-16) are the ardent disciples of Sri Baba. These two disciples of Sri Baba compare their spiritual teacher to Sri Ramadasa Swami (1608-1681) - the composer of *Dāsabodha* and *Manāche Shlok* as follows:

He (Sri Baba) practised what he preached; he realised what he released for the benefit of his disciples. Thus his teaching had firm backing of actual experience like Swāmi Ramadāsa, "he expressed what he experienced".

Now let us see how Sri Bābā has been assessed in relation to Tukārāma Maharaj (1598-1650) - a great composer of Abhangas (verses in the metre of that name in Marathi), a Kirtanakara (a dancer and singer of the glory of God), and a contemporary of Sri Ramadāsa Swāmi.

Nityanémāvali (1988:135) regards Sri Baba as equal to Tukaram Maharaj because both of them were thoughtful and balanced persons.

M. S. Deshpande and K. D. Sangoram (1978:127) write, "Sri Baba, like Tukarama, unfurled and gathered thousands of devotees under its benign influence."

After presenting a brief biographical sketch of Kanakadasa, how Sri Baba has been compared to him can be observed.

Vyasarayaru is the spiritual teacher of Purandaradasa and Kanakadasa. Kanakadasa (1508-1606) is believed to have been a Kuruba (Shepherd), or more probably a hunter-chieftain (Beda). Biregowda and Bachhamma are his parents. Baad is his birth place. He belongs to the village of Keginele, and adopts *Kaginele Adikeshava* (the deity of his village) as *Mudrika / Ankitnama /* Proper name in his works. Besides many devotional songs, Kanakadasa has written the following : *Mohana tarangini, Haribhaktisara, Ramadhyan - Mantra,* and *Nalacarita.*

Baba had enjoyed the vision of *Vaikuntha* as described by Kanakadasa according to Sri. R. P. Kulkarni and Sri. K. D. Sangoram (1978:111). Here is the description of Vaikuntha as visualised by Kanakadasa.

"Vaikuntha" says Kanakadasa, was wonderfully beautiful on account of beautiful gardens, great overflowing lakes, and imposing majestic palaces with golden turrets. I saw the refulgent main door of the palace and inside it the beams of diamonds set in jewels of different kinds and the houses of the best gods, and last of all "God Rangashai" who is the destroyer of the wicked. I saw in the palace of God the nymphs Rambhā and Urvasi, sages Tumbara and Nārada and the main gods. I saw the form of Vishnu who uses the serpent as his bed and Siva, who uses it as his ornament round the neck. I saw there also a large assembly of devotees." This delightful vision of Vaikuntha threw Sri Baba into ecstacy and in that blissful superconscious state, we are told, he was actually, dancing.

It is desirable to deal succinctly with the life and works of Plotinus before indicating certain striking similarities between him and Sri Baba.

Plotinus (205 A.D. - 270 A.D.) - is a Greeco-Roman Neoplatonist philosopher. He was born in Lycopolis in Egypt. He studied Platonic Philosophy at Alexandria with Ammonius Saccs between 232 A. D. - 243 A.D. He went east in 243 A.D. with the emperor Gordian III's expedition in the hope of studying Parsian and Indian Philosophy. But Gordian was murdered in Mesopotemia in 244 A.D. and Plotinus escaped to Antioch (a city of ancient origins in Southern Turkey) without having made any contact with eastern thinkers. He came to Rome in 244 A.D. and continued teaching there until his death. (He died in his 66th year after a long and painful illness [probably a form of leprosy] which he bore most bravely). His 54 works were edited by his pupil Porphyry who arranged them in six groups of nine books, or *Enneads*. The first three groups concern the physical world and our relation to it, the fourth concerns Soul, the fifth Intelligence, and sixth the One (vide Encyclopaedia Britannica 1962:81, Audi 1999:714, Crystal 2000:677).

Uttering the following words to his desciple, Plotinus breathed his last. "I waited for you a long time. My soul has become restless to merge into universal soul." Suresh Gajendragadakar (1993:9) reports that Sri Baba too told his disciples in his last moments, "We plunge into the heavenly abode by uttering Narayana, Narayana."

On one occasion Plotinus told his disciples who wanted to have his oil portrait as below. "Nature has got you and I entangled in the form of body image. Is it not sufficient that we are all bearing the burden of its weight ? Do you really want to place the image of the image before the future generation?"

Sri Baba to asked his disciples who compelled him to have his photograph. "This body itself is a photo. It is not possible to have the photo of a *'Vastu'* (a spiritual experience) which is in front. What is the use of a photo of the photo ?"

Finally, let us dwell upon how Sri Baba has been assessed in relation to his own spiritual teacher.

Sri Baba approached his spiritual teacher in the latter's last moments and pleaded that he should live longer in order to spread devotion and that his son Krishnaji Pant is too small to shoulder the responsibility. But the saint of Umadi told Sri Baba in clear terms that it is God who spreads devotion. Further the saint of Umadi said, "Do you want me to live longer ! I am not different, you are not different. I lived ten years more on account of your merit. I have tied, 'Ghungaru' (a spherical jingling bell) to my legs and ready. You do not now stop me" (vide for details Kulkarni 1966:102, Dasaram 1982:115).

After the demise of the saint of Umadi, in 1914 Sri Baba was not prepared to initiate fresh aspirants even though the saint of Umadi had given him permission to initiate, as he had then the supersensuous experience of audition of the Divine Nāma. But he very well knew that initiation was one of the most responsible duties of a Sadguru. His reluctance in this respect at that time appears to be his keen desire to get a fresh mandate from the saint of Umadi in his Spiritual Form. This desire was also soon fulfilled, when the saint of Umadi appeared in his vision (Drishtant) and told him that permission was granted to him to continue his mission of initiation and spread of the gospel of God-devotion. But Baba was a shrewd and talented disciple of Sri Maharaj. He was not satisfied merely with this sort of simple permission. He wanted a fresh assurance from Sri Maharaj. Realising this, Sri Maharaj again appeared in his vision (Drishtant) and told him "Rest assured ! your words are my words. Begin initiation". On account of this unequivocal assurance the saint of Umadi, Baba finally decided and began to initiate aspirants since Dattajayanti Saptah in 1915 (Sangoram, Deshpande (eds.) 1978:109).

After the passing away of Sri Baba on 22-12-1933, Gurudeo Ranade has written a circular letter of condolence through Sri Kakasaheb Karkhanis to all the disciples of Sri Baba, describing Sri Baba's supreme spiritual greatness (like the saint of Umadi) both in life and death. The relevant extract from that letter is as follows :

"............ Sri Baba was the greatest asset after the passing away of Maharaj in January 1914. Nearly 20 years after the Maharaja's passing away, Sri Baba helped all the disciples of Maharaj by his constant guidance and inspiration. For a considerable period he refrained from imparting initiation to new seekers. But when he found after these years that it was absolutely necessary for him to carry on the torch of spiritual life, inherited from the Maharaj, he girded up his loins, and confered spiritual obligation upon numerous people. You will grant that Baba has a greater number of educated disciples than even Maharaj had. There was a great identity of interest and life between Maharaj and Baba, when Baba was left over to us it was as if we were seeing and hearing Maharaj. His method of discoursing on the Dasabodha was absolutely similar to that of Maharaj himself. There was also no man after Maharaj who carried on so intensely the *"Trikāl* (Thrice a day) *Sādhana* (a method of Yoga)" which Maharaj spent a life time in preaching at the top of his voice. It is very significant as you pointed out in your letter, that when Sri Ganapatrao Tulpule had been to Bijapur to see him, Baba exclaimed in the midst of number of persons who had assembled round about him, that the only two poles around which a spiritual man's life should revolve are : 1) meditation on the one hand; 2) morality on the other. This was the very advice which was being imparted to all of us by Maharaja himself. It has a peculiar significance as coming from Baba even in his last moments. Your very realistic description of the way in which he left his body is quite significant to show how a spiritual person like him, who has attained to such uncommon heights, does in the midst of God - cummunion. From God he is taken and to God he goes.

(Continued on page 34)

KALAEODOSCOPIC TABLE OF SANTOMETRY

S.No.	Who is Compared	To Whom Compared	By Whom, Where Compared	Aspects of Comparison	Remarks
1.	Sri Baba	Sudama	The Saint of Umadi	Devotes who suffered from poverty	Similar
2.	Sri Baba	Kalyana	Nityanemavali	Premier disciples because they practised much penance	Similar
3.	Sri Baba	Ramadasa	Souvenir-I (ACPR)	Expressed what they experienced	Similar
4.	Sri Baba	Tukarama	a) Nityanemavali b) Souvenir-I (ACPR)	a) Thoughtful and balanced b) Unfurled flag of devotion & gathered thousands of devotees.	a) Equal b) Similar
5.	Sri Baba	Kanaka-dasa	Souvenir-I (ACPR)	Vision of 'Vaikuntha'	Similar spiritual experience

S.No.	Who is Compared	To Whom Compared	By Whom, Where Compared	Aspects of Comparison	Remarks
6.	Sri Baba	Plotinus	Suresh Gajendragadakar	a) Attitude concerning Photo/image of the body b) Union with Universal soul	a) Smilar b) Similar
7.	Sri Baba	The Saint of Umadi	The saint of Umadi	Eligibility to lead devotees & to initiate the spiritual aspirants	Same
8.	Sri Baba	The Saint of Umadi	Gurudeo Ranade	a) No. of educated disciples b) Sublime illustrations in life & death	a) Baba The saint of Umadi b) Similar

Note :

1. Gurudeo Ranade has been compared not only to the saint of Nimbargi, Bala-Krishna, Kant, Aurobindo, Vivekananda, Jesus Christ, Jagannatha Dasa, Narada, Prahlada but also to Sri Raghunathacharya Adya (by the saint of Umadi), Carlyle (by Bain), Plotinus (by Suresh Gajendragadkar).

(Continued from page 31)

As with Maharaj so with Baba, their life and death have been sublime illustrations of a perpetual communion...... You will kindly console all the disciples of Baba......... (Souvenir 1978 : 113-14).

The tables on page nos. 32 & 33 reflect the gist of all the aforementioned instances of santometry.

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> *Violent Zeal for truth hath an hundred to one odds to be either petulancy, ambition or pride.*
>
> **- Jonathan Swift**

(Continued from last issue)

Bhagwadgeeta & its exposition by Sant Dnyaneshwar

Chapter III कर्म योग

Significance of Work With Detachment

(Sanskrit Script followed by English translation)

ये मे मतमिदं नित्यमनुतिष्ठन्ति मानवाः ।
श्रद्धावन्तोऽनसूयन्तो मुच्यन्ते तेऽपि कर्मभिः ॥३१॥
ये त्वेतदभ्यसूयन्तो नानुतिष्ठन्ति मे मतम् ।
सर्वज्ञान विमूढांस्तान्विद्धि नष्टानचेतसाः ॥३२॥

Those men who follow this practice preached by me with faith and without cavil are released (from bondage) through action (31).

But those who find fault with this teaching of mine and do not practise it, consider them as impervious to all knowledge, bereft of all sense and lost (in wilderness) (32).

Saint Dnyaneshwar explains -

Shri Krishna says "Oh Arjuna, those who follow this unsullied path of detached work with faith & respect, will remain as if inactive in spite of fully participating in the actions that come to their lot. Therefore, the practice preached by me is decidedly worthy of following by all.

But those who adhere to passions and pleasures of the senses and consider it with scorn as of little worth, understand them as drunk with the liquor of sensuality and stuck hopelessly in the mire of ignorance. Just as it is without any use to put a diamond ring on the finger of a corpse; or the sunset or sunrise does not mean anything to a person born blind or the moon light is of no use to crows who shut their eyes as soon as the sun sets, similarly, thoughts of wisdom do not appeal to a person steeped in ignorance. Neither it is useful to talk of spirituality to a person who has strayed far away from spirituality and is blind with passions and infatuations. Such persons are like the winged insects who are attracted by the brightness of a flame but are unaware of its heat that is sure to kill them.

सदृशं चेष्टते स्वस्याः प्रकृतेर्ज्ञानवानपि ।
प्रकृतिं यान्ति भूतानि निग्रहः किं करिष्यति ॥३३॥
इंद्रियस्येंद्रियस्यार्थे रागद्वेषौ व्यवस्थितौ ।
तयोर्न वशमागच्छेत्तौह्यस्य परिपंथिनौ ॥३४॥

Even a man of knowledge acts according to his own nature. All beings follow their own nature. In such a case what can restraint accomplish ? (33)

Likes and dislikes or attachment and aversion for the objects of enjoyment proceed from the senses only. One should not come under the (emotional) sway of these two (i.e. attachment & aversion), because they constitute the major obstacles on our path of righteousness (i.e. spirituality) (34).

Saint Dnyaneshwar explains -

A thoughtful person should not pamper the senses even in a moment of unawareness. Can one play with snakes or make friendship with tigers or casually drink a poisonous liquid without a risk ? A small fire can be controlled quickly. But if it spreads fast due to a favourable wind it becomes destructive and uncontrollable. Our body is guided by three modes of nature viz. goodness, desire and dullness (Sattva, Rajas, Tamas). Then why should one make intentional effort to gain the pleasures of the senses ? Why should we spend time to make all the efforts to acquire wealth for sake of the body alone ? Our nature is a result of our past deeds, which are bound to produce their natural effects as a law of being. Restraint is not of much use, since actions flow inevitably from the working of nature, which originates from past deeds. It does not also follow that every impulse should result in action. One should try to find out the aim of one's true being and catch the thread of one's meaningful life.

Our senses produce in us likes & dislikes towards the objects of enjoyment resulting in attachment or aversion towards them. Attachment produces the desire for enjoyment and unsatiated desire, aversion, anger or hatred. Both are major stumbling blocks in our leading a meaningful life of intelligence. Therefore, one should not come under the sway of either desire or anger, but avoid them to follow the path of righteousness and spirituality. One should overcome the impulses of attachment or aversion and act with a sense of duty not to become victims of the three modes of nature.

श्रेयान् स्वधर्मो विगुणः परधर्मात्स्वनुष्ठितात् ।
स्वधर्मे निधनं श्रेयः परधर्मो भयावहः ॥३५॥

Better it is to engage oneself in work which suits *one's inherent nature, though with a flaw, than in work of a superior type, but not suiting one's natural tendencies. Death while carrying out work suitable to one's inherent nature is to be appreciated, while work being done against one's inborn tendencies may prove perilous, stressful and unproductive. (35)*

Saint Dnyaneshwar explains -

If a duty assigned to one, may appear difficult in the beginning, but if it suits one's inborn nature, one should accept it gladly. A brahmin, whose inherent profession is academic pursuits and religious duties should continue to do the same, though he may remain poor. On the other hand, if he is attracted by the wealth accumulated by a merchant and enters that profession, he may fail miserably as he may not possess the skills of that trade and the cleverness to manage the dealings. Is it not correct to say that one should accept his wife, who is not as charming and beautiful as other man's wife, in his own interest ? If we see persons living in palaces, aspire for the same and pull down our huts? Sugar and milk are known for their sweetness. However, if one is suffering from worms, should one not consider that he should avoid partaking the same for his own good ?

If a man's inherent nature is to become a builder, engineer or teacher should he not avoid taking up the profession of a surgeon or a warrior or vice versa. Therefore, it is preferable to accept duties that suit our inherent nature such that we can put up our best effort to succeed eventhough death may overtake us in doing the same. Even then, it will earn appreciation and acclaim by others and lay the foundation for progress of the spirit in the next birth.

अर्जुन उवाच,
अथ केन प्रयुक्तोऽयं पापं चरति पूरुषः ।
अनिच्छन्नपि वार्ष्णेय बलादिव नियोजितः ॥३६॥
श्रीभगवान् उवाच,
काम एष क्रोध एष रजोगुण समुद्भवः ।
महाशनो महापाप्मा विद्ध्येन मिह वैरिणम् ॥३७॥
धूमेनाव्रियते वन्हिर्यथादर्शो मलेन च ।
यथोल्बेनावृतो गर्भस्तथा तेनेदमावृतम् ॥३८॥
आवृतं ज्ञानमेतेन ज्ञानिनो नित्यवैरिणा ।
कामरूपेण कौन्तेय दुष्पूरेणानलेन च ॥३९॥

Arjuna asks,

What urge drives a man to commit sin, as if by force, Oh Krishna, even against one's will ? (36).

Lord Krishna says,

This craving (for desire and passion), born out of the mode of Rajas, all devouring and most sinful, is the enemy here. understand this well. (37).

As fire is covered by smoke, as mirror by dust or an embryo by the womb, so is this (knowledge) covered by that (passion). (38).

Enveloped is the wisdom, Oh son of Kunti (Arjuna), by this ever-increasing insatiable fire of desire, which is the eternal foe of the wise. (39)

Saint Dnyaneshwar explains -

Arjuna asks,

Oh Krishna, how is it that even men of knowledge stray away from the path expected of them? They know what is acceptable and what needs to be discarded. Still, they are seen to take a course which does not suit their inherent nature. A blind man may not see the corn different from husk, but why should it so happen for a man with good sight ? Men who renounce worldly desires for pursuit of knowledge, are seen again involved in desires. Those who had once taken to secluded life to avoid deceitful worldly life, are again come back to lead worldly life. It appears that there is some unseen agency that forcefully impels a man to adopt a way of life which he really has no intension to take. Oh Krishna, please explain what is this agency that produces such an urge in men against these wishes ?

Sant Dnyaneshwar says "Now I will tell you what Shrikrishna The Lord, who gladdens the heart of yogis, told Arjuna". Shrikrishna said that it is the desire and anger created by the mode of Rajas (desires & passions) in the mind of man that produces that impulsive urge to act even against the wishes of the man. These two attributes are totally relentless and their capacity to destroy is comparable only with that of the Lord of Death. They are like poisonous snakes guarding the wealth of knowledge; or tigers standing at the mouth of the cave of sensual pleasures, ready to pounce on a passer by and pull him inside as their prey; or robbers in the way of religious devotion ready to loot all the belongings of the devotees. They are like big rocks at the top of the fort or like confining enclosures in the cities of the senses. They are known for their great hypnotising power over the prey captured by them.

These two attributes (desire and anger) created by Rajas, dwell in the mind of man and are diabolical in nature. They possess the obstinacy and ignorance of

Tamas (inertia). In effect they act as enemies of all that is good and sublime in life. Their hunger is such that even the whole world will be insufficient. Hope increases the intensity of their craving. Giving false hopes is the sleight of their hand and bulging the ego like a baloon.is the trick of their trade. They have corrupted the virtuous, disturbed the peace and enquanimity of many, spoiled renunciates, and confused the discriminatory power of even the learned. They have created vehemence in emotions and destroyed happiness in human beings. No weapons are useful against these two enemies as they dwell inside the man. No persuation works as they are close to knowledge and understanding. They are capable to create even the great deluge. They can drown a man without water, burn without fire, kill without a weapon, tie without a rope, root him in the ground without mire. All these are possible for them because they reach the innermost in man.

Oh Arjuna, what more can be added, than to say that they are always present where knowledge exists. They are like serpents that stay at roots of the sandal wood tree; the smoke that covers the fire; the dust that covers the mirror or womb that shields the embryo. Knowledge without the presence of these two is a rarity.

Knowledge itself is perfect & pure, but is sullied by the presence of ego which is co-existent with desire and anger. To attain pure knowledge, one has to conquer the two attributes first. Whatever way we employ to conquer them, it unknowingly kindles the ego and the craving.

इंद्रियाणि मनो बुद्धिरस्याधिष्ठानमुच्यते ।
एतैर्विमोहयत्येष ज्ञानमावृत्य देहिनम् ॥४०॥
तस्मात्त्वमिंद्रियाण्यादौ नियम्य भरतर्षभ ।
पाप्मानं प्रजहि ह्येनं ज्ञानविज्ञानंनाशनम् ॥४१॥
इंद्रियाणि पराण्याहुरिंद्रियेभ्यः परं मनः ।
मनसस्तु परा बुद्धिर्यो बुद्धेः परतस्तुसः ॥४२॥
एवं बुद्धेः परं बुद्ध्वा संस्तभ्यात्मानमात्मना ।
जहि शत्रुं महाबाहो कामरूपं दुरासदम् ॥४३॥

The senses, mind and intellect are said to be the seat of this material desire. This material desire, with the help of these three, deludes the embodied soul by veiling knowledge. (40)

Therefore, Oh Arjuna (the best of Bharatas), control your senses and slay this devil of material desire, the destroyer of wisdom (knowledge of the self) and discrimination. (41)

The senses are beyond (finer & superior to) the body; the mind is beyond (finer & superior to) the senses; the intellect is beyond (finer & superior to) the mind and He, the self is beyond the intellect.

The mind is superior to the senses; the intellect is superior to the mind, the knowledge (of the Self) is superior to the intellect and the Self i.e. Atma is superior to knowledge. (42)

Thus knowing Him who is beyond the intellect, steadying oneself by the Self, Oh mighty-armed Arjuna, slay the enemy appearing in the form of the desire, who is difficult to grapple with. (43)

Saint Dnyaneshwar explains -

Whatever measures we employ to overcome the material desire, they only increase the craving. Therefore, it is able to conquer even mighty yogis. However, I will tell you how to tackle the situation and overcome the difficulty.

The craving dwells in the senses and senses are responsible for the impulsive action. Therefore, first of all, conquer the senses and bring them under your complete control.

Once, you are able to demolish the dwelling of the cravings, it is the ominous sound of their death-knell. Just as a mirage cannot be seen without the rays of the sun, once the cravings of desire and anger are destroyed, your mind will be stilled & the intellect freed to achieve the knowledge of the self. Once you gain the knowledge of the self, you have won the freedom of the kingdom of God and liberation from all bondage. This is the secret between the Guru and his disciple, the secret of eternal Bliss.

Thus ends the third chapter named Karma-Yoga of Shreemad Bhagwadgeeta.

(To be continued....)

- P. D. Dharwarkar

188, Guruwar Peth, Tilakwadi, Belgaum-6.

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We judge ourselves by what we feel capable of doing, while others judge us by what we have already done.

- H. W. Longfellow

(Continued from last issue)

Eternity Compressed in Time :

My Reminiscences of Shri Gurudeva

Describing the origin of spiritual life according to Hindi Saints, Shri Gurudeva considers various incentives which prompt man to turn God-ward. Surdas tells us in his song "धोखै ही धोखै डहकायो", that his life has been a sorry story of the pursuit of one illusion after another. "I was inextricably caught up like a fly in the honey of insatiable sensual desires." He then likens himself to a monkey. "Like a monkey, I danced in every quadrivial for a few grains of corn at the behest of my master juggler, showing my covetousness and greed for the most trivial things in my life. My next fault has been the pursuit of vanities. I have been verily in the position of a parrot, which is attracted by the beauty of the Shalmali fruit, and when it goes and pecks at the fruit, the soft cotton flies away, and it is left with a mere void. Like a deer again I have gone in pursuit of vain mirages. Not having known the real nature of a mirage as due to the refraction of the sun's rays through different densities of hot air, I pursued the mirage in the hope that it would give me water, but it was not able to quench my thirst. If I had taken a scientific view of things, I might not have pursued such a vain mirage. As a consequence of my pursuit of vanities, I lost my diamond in the very centre of my house : "हरी हीरा घर माँझ गँवायो". God was the diamond, and my heart (हृद्देश) was the centre of the house I was living in, and my great misfortune was that I was not able to know that there was that diamond inside me. And also because I could not find God inside me that I deliberately made myself a morsel in the mouth of the Boa of Death. The big Boa is ready to engulf every creature that goes near its opened mouth., and it was no wonder that I was devoured and digested by the big Boa.." Shri Gurudeva remarks that it is the fate of man to fall a prey to illusion after illusion till his death unless he is thoughtful enough to turn from the sensual to the spiritual.

After dealing with the conception of illusionism, Shri Gurudeva comes to a song from Kabir in which the latter stresses the conception of blindness, "केहि समुझावौं सब जग अंधा". Kabir advances five different ideas to enable us to escape from the clutches of blindness, namely self-control, self-abnegation, transcendence of intellect, search of the pathway, and the grace of God to crown all self-effort. Coming to the idea of self-control, Kabir says that an uncontrolled mind riding an unruly body might cause a dangerous fall at any moment. So self-control is necessary for a man searching the Real. A second requirement is the virtue of self-abnegation. "Naked we come into this world, says Kabir, and naked we pass away : "जाय लङ्गोटी झारि कै बन्दा". The loin-cloth is merely a temporary vesture. It is only he who can rid his mind of all sense of possession that can rise to the sense of the Real. the third requirement in the search for the Real is the transcendence of intellect. Mere intellect is like a lamp a blind man may carry in his hand to search out what he desires. Shri Gurudeva says, "A greater instrument than that of intellect is required to search out a higher faculty which might give us the vision of the Real." Fourthly, despite all the effort that man may make he will find himself helpless before nature and destiny. It is only the grace of God that can rescue him from the odds facing him. As Kabir says, "An oarsman plying his boat in a torrential midstream will be in a dangerous predicament from which nothing can rescue him except the grace and power of God."

Supporting Kabir Shri Gurudeva remarks, many times during the life of a man he finds all his efforts of no avail. It is in such a plight that he must call upon God to rescue him from the dangerous situations in which he might be placed. In this way alone could he escape from his blindness into the light of the Real. Shri Gurudeva here recalls Plato's parable of the cavemen in the seventh Book of Republic. Plato says that those persons who have their faces turned towards the wall are blind to the existence of Reality, while he alone, who has the power to escape out of the cave and look out into the sun, can know what Reality is.

Shri Gurudeva next comes to the incentive of freedom from sleep while explaining poet Krishnanand's song "मुसाफिर सोता है बेहोस". While seeking the Real in the world of unreality, "the poet wants us not to sleep to the extent of being unconscious, for, who knows whether, pilgrims as we are, we may not be attacked by robbers, and thus lose all the capital which we may have brought?" Shri Gurudeva remarks that the capital we have brought when born in this world is the spiritual capital. He doubts whether every man is conscious of the spiritual capital he has brought with him. However, the poet warns that we as pilgrims may possibly be attacked by robbers during our unconscious sleep. In this context Shri Gurudeva says, "In a celebrated passage of his Pilgrim's Progress, Bunyan is also bewailing his habit of sleeping into his mind, cursing his sinful sleep, and saying that during that state he might be attacked by doleful creatures also. 'O wretched man that I am,' he says, that I should so indulge in the flesh, as to use that rest for ease to my flesh, which the Lord of the Hill hath erected only for the relief of the spirits of pilgrims. O thou doleful sleep, how for thy sake am I like to be benighted in my journey ranging in the night for their prey, and if they should meet with me in the dark, how should I shift them? How should I escape being by them torn to pieces?" Krishnanand's criticism of pseudo-happiness is exactly like the criticism which Bunyan passes upon sleep. The robbers of Krishnanand and the doleful creatures of Bunyan might verily be our tumultuous desires and passions, remarks Shri Gurudeva. (Pathway to God in Hindi Literature, pp.42-43). Krishnanand further reminds us that though we have come into this world for buying and selling the 'spiritual merchandise' we have not been successful in our transaction. Elaborating this point, Shri Gurudeva refers to a celebrated passage in Pythagoras, in which he speaks of the three kinds of vocation being open to us. "In this fair of life, he says, some people come to buy and sell. These are the economists. Others come to engage themselves in games. These are the politicians. Still others come simply to look on (theorein). These are the philosophers." Shri Gurudeva here asks, "What is the use of coming into this world if we are not able to visualise God? Citing the support of Bacon for his considered view that God-realisation is the alpha and the omega of human life, he continues, "Bacon has also lent his support to this doctrine of Pythagoras saying that in this mortal fair, our only profit is God. Everything, in other words, except the pursuit of God is a vanity." (Ibid., pp.43-44).

Concluding his song, Krishnanand exhorts us to "go back to our Maker in the same pure condition in which we came. 'Trailing clouds of glory do we come from God, who is our Home.' Let us similarly go back to our Home as trailing clouds of glory. Shri Gurudeva asks, "Is it not wonderful that this poet Krishnanand, who is not much known to fame, should remind us of some of the brilliant thoughts of Bunyan, Pythagoras and Wordsworth?"

(To be continued.....)

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From the epistemological point of view we might have names which come laden with meaning and others which are not so laden - significant names and non-significant names. From the point of view of science, a name might have the highest potentiality. The first kind of name would be the real atom-bomb of spiritual experience.

- Gurudev Ranade
(in Pathway to God in Hindi Literature p.347)

Perceptions & Meaning of Philosophy

(Lecture delivered for intellectual warming up of Active Associates of A.C.P.R.)

World of our present times is overcrowding with knowledge, little of which we know and more of which we are conscious of being definitely ignorant. God continues to be there, but religions are growing weak with their ritualism, diversities, conflicts and also their material antithesis. Following any Religion, now is either an effort of some 'comprehensive insurance' for the unknown risks & pain in life, or is a sort of socio-politic money oriented activity, as if like starting an Insurance Company itself.

Collectively we have organised ourselves. We have Constitutions, Socio Politic Systems, Laws, Plans, Opportunities, Liberties & Freedoms and also our uncared lot. National, International, Global & even cosmic vision is now known to us.

But all is not well. We feel without any apparent reason, that the things are going from Bad to Worst.

Gurudev Dr. R. D. Ranade, was a divine visionary and having anticipated the future problems of Humankind, he rose to provide the foundation & forum of this great institution of ACPR for the Collective thinking and solutions for problems of grown up Humankind of the future.

We are going to aquaint about all the aspects and also learn how as ACPR volunteers/ambassadors we can deliver peace & happiness, back, to Humankind.

Today, let us advert to the perception & Meaning of 'Philosophy'. Then we will have no 'intellectual fear' about the 'abstract invisibles' of Philosophy. Remember, we are taking stock of 'Past' i.e. till-today, but still vital Future is ahead of us. God, only, has been in the Past, is in the Present, and will be there in the Future, without getting trapped in any Philosophy or Religion. Timeless God has brought out evolutions in Knowledge, hence, civilizations, Religions, Philosophies, Sciences have come up & will be coming up.

Historically we note that philosophy has been a sort of emerging extract from some 'Civilization' 'Culture', 'Religion' etc.

a) Philosophy is Critical Wisdom about both the ultimate Reality and the World..... Plato

b) Philosophy is Religious World view......... Plotinus

c). Philosophy is Systemic Knowledge indistinguishable from science......... Aristotle

d) Philosophy is method of examing language which resolve Metaphysical Problems..... Wittgenstein

And so on.

Philosophy is an Area of Human experience with traditional 'world view' focusing on myths of origin and accounts of Human Nature. Regional Culture in modern times and National Identities also have contributive influence on Philosophy. Hence only, broadly from the past we have three dominant channels of Philosophies 1) Indian Philosophy 2) Chinese Philosophy & 3) Western Philosophy.

To Philosophise is instinctive, and thus it points only to "Speculative & Critical" thinking. Nature and worth of Philosophy is a 'philosophical problem'.

Philosophy is as if some 'History of Human Intellectualism'. Global consensus & unanimity on Philosophy has never been there & probably may never be there. Global consensus and Unanimity on unknown God has been fairly there, always and forever.

Walking over sands of Times, Human Races tracked on Civilizations, unfolded thoughts, systems and so on. While knowing about 'Philosophy', We Indians have to remember that 'our present human dignity' is not solely dependant on our past ancestral Philosophic Glory'.

We did have the best and the richest Vedic comprehension & Philosophy, Vedas were not man-made. Vedas did not provide a fragmented wisdom but an all-time Holistic wisdom. Now, also, we do have Vedas but we do not know what they mean. Hence we chant them, worship them but can not know them. Founder of ACPR Gurudeo Dr. R. D. Ranade is even now globally remembered for his masterly work named as 'Constructive Survey of upanishadic Philosophy', but still greater thing about him was that he was an acknowledged master in Western & other world Philosophies. As a mystic saint he knew 'meanings' of the 'words' through which he spoke philosophy. ACPR is heritage to the world.

Idea of Philosophy stresses on the practical wisdom by the reflective, introvert sages. Chinese example finds emphasis on Ethical, Political problems, along with the Problems of Nature in relation to man & Heaven. Indian example emphasises on Theoretical speculations also with a bias for salvation concept. Philosophy & Religion are more intermixed in Indian example. They are sagely, spiritual, Technical and also Epistemological.

For knowing 'Philosophy' perception let us advert to the reference of the popular meaning of the word 'Philosopher'.

From one view, you will find 'Philosopher' to be a sage, with Charismatic or mystical wisdom. From another view, Philosopher is a Dilectician, clever at arguments, for example Sophist in Ancient Greece where in 'philosophical approach of the person' was under highlight.

Reasoning Power is the main criteria in this angle. Dilectical school of the Chinese context is an example where Logic and the relation of names to reality were dominating.

Philosopher as a Spiritual Analyst is also the important view. As an Analytical thinker, he gives out Layout plan of Religion and the related concepts. Shri Adishankaracharya of Hindu Religion; St. Thomas Aquinas of Roman Catholics; Nagarjun of Buddhist Religion are thus the Philosophers in this sense.

One who reasons about God is broadly called Theologian. Whether, Theologian is a Philosopher ? Buddha has been one of the greatest Spiritual Analyst, but Buddhism does not emphasise any God. So, Buddha can not be called, in this sense, a Theologian. Marxist like Ideologies reject Theology. Let us, better, hold Philosophers to be 'Spiritual Analysts' and not go by the criteria of Theology.

Philosopher is also understood in the sense of a super scientist. In the modern times they are called as 'speculative cosmologists'. For example, Yin Yang Theorist in China, Atomist (kanad) in India & Greece.

In modern times, Aristotle launched the emphasis on a Philosopher being first a 'Thinker' whose main task is to 'synthesise All knowledge'. Aristotle's vision slowly gave way to the development of 'social sciences'. Seminal figures like Mary, Popper etc. initiated theories which deal with Human Life as well Natural Sciences.

Philosopher as a Metaphysician is also one view. Metaphysician gives picture of ultimate Realities, which are apparently beyond the scope of social or Natural sciences. He is like a mystery-unfolder. For example Taoists in China, Hegel, Heidegger of modern west may be called Metaphysicians.

Philosopher, in one view, is expected to be skeptic. Absolute skepticism sustains only silence. Examples are Hindu Munis keeping absolute Maun. (Silence filled with absolute knowledge) Cratylus in Greece is one example. Skeptics, are Realists in the sense that they ask whether we like play with sensetising 'words' only without any clarity about 'things' pointed by those words.

Words are not Things and we must be concerned with 'Things' and not 'words'. In this sense only 'Philosopher' is a 'Questioner'. Socrates was a very great philosopher, because he was a great questioner.

Now we call them 'Critics'. This category of Philosophers have been revolutionary writers like Tolstoy, Lutlsun, Proudhon, Kropotkin, Poet Lorca, Lucretius, Most notable is Nietzsche who challenged The Western traditional track of thinking.

In yet closer modern times, Universities are abounding and with that the category of 'Professional Philosphers' has come in. Academic familarity with logical clarity makes them a sort of a category. 'Linguistic Analysts' 'Ideology' marks a distinction in them. They are 'modern empiricist' consciously committed to a scientific world view through Philosophy. Reason is dominant factor with them. A sort of psychological uncertainty seems to dampen the creative potentiality of this category. Working hours and covering environments do not allow the full scope.

Modern Philosopher has to be Mathematical, Rational, Logical, Psychological, Ideological, Intellectual and also should be Secular & Global in his views. Humankind's welfare is the new God and Human Rights Awareness is the new global religion. The older examples may be Plato, Sicily, Aristotle etc. Modern ones may be Ortega, Dewey, Bertrand Russel, Sartre, Croee, Radhakrishnan, Popper, Lukaes and above all the supreme most Gurudeo Dr. R. D. Ranade, the founder of ACPR, Belgaum.

Dear friends,

'Having' philosophy of Life is different from 'propounding' it. Jesus was not a philosopher though he had more than great philosophy of Life. With reference to Jesus, Paul, Cyril, Augustine etc. were the Philosophers. Rama was not a philosopher, but

Krishna & Buddha were Philosophers. Darwin, Jurgenev, Murasaki, Shikibu have not been Philosophers but were creative ripples of Divinity. Analytical Discourse with a world view makes a thinker to be a Philosopher.

Philosophizing is a methodology.

Philosophers are contributive products of this Philosophizing methodology. Indian version of Philosophy is Darshan and not only Tatvajnana.

Philosophy has to be a Secular, cross cultural, Humanitarian worldview of anything and everything. Analysis is its path way, but synthesis is its goal.

Intellectual Diversities of Plural world have a confluence (sangam) in the Philosophy.

Human body gets support from rituals of religion, while Human soul gets support from the Philosophy of Religion.

Remember, Philosophy is not the only activity of Life. Professional Enterprise of Philosophy may be futile & also counter productive.

Man has Reason and Faith also. Philosophy cares & trains Reason, only with a hope that Faith strengthens.

Humanities Faith will be grown from the radiating Reasons of Unity ushering from your ACPR founded by Shri Gurudeo.

- **Prof. N. R. Deshpande,** B.E., LL.B. (Spl.)

Chairman, Board of Trustees, A.C.P.R. Belgaum.

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The Concept of 'Karma-Yoga' in the Bhagavad-Gita

The concept of Karma in the-Gīta is an important topic and acquires a considerable value in the hands of scholars and philosophers as well. The purpose of the Gīta says Dr. S. Radha Krishnan *"is to convert the mind of Arjuna. It raises the question as to whether action or renunciation of action is better and concludes that action is better"*. The Gīta is, therfore, a mandate for action.

On seeing the kith and kin arrayed on the battlefield, Arjuna became nervous and was overtaken by sheer sentimentality and no desire to fight. At this crisis the Lord preached the indestructibility of the self, expounded the concept of Karma and the enjoined Duty of the Kshatriya, in general, and at the end urged Arjuna to take the bow and fight for the right cause as it is *'Svadharma'*. Against this background let me trace the concept of Karma as preached by Sri. Krishna to Arjuna at the moment of Arjuna's hesitation to fight. When Arjuna was on the horns of dilemma whether to fight or not, Lord Krishna taught him this concept that one should do one's Duty without hankering after the results of actions. At this juncture, let us remember Shakespeare's Hamlet who too was placed in such a situation *"To be or not to be, is the question"* is the sentence uttered by Hamlet in that crucial moment.

Now Arjuna also is in such a situation and the doubt is clarified by Krishna.

In the 2nd Adhyaya Krishna says-You have a right to perform your duty, but you are not entitled to ask for the fruits of action. Never consider yourself to be the cause of the results of your activities, and never be attached to not doing your duty[1]. This famous verse contains the essential principle of detachment.

Giordano Burns says, *"I have taught that, much victory is in the hands of fate"*. In this place, it is apt to quote the words of Sri. Ramakrishna Paramhansa, *"A boat may be floating on water, but no water should be allowed to get into it. Similarly man may live in the world, but no worldly desire ought to take possession of him"*.

Be steadfast in Yoga, Arjuna, perform your duty and abandon all attachment to success or failure. Such evenness of mind is called Yoga.

Yogasthaḥ kuru karmāṇi saṅgam tyaktvā Dhañanjaya |
Siddhyasiddhyoḥ samo bhūtvā samatvaṁ yoga ucyate ||[2]

We must work in a perfect serenity being indifferent to the results. Not by abstinence from work does a man attain freedom from action: nor by mere renunciation does he attain to perfection. For no one can remain even for a moment without doing work. Everyone is made to act helplessly by the impulses born of nature. So long as we lead embodied lives we cannot escape from action. Without work life cannot be sustained. The Lord again urges Arjuna to fight and says - *"Dost thou perform (thy) bounden duty, for action is superior to inaction and even the maintenance of the body would not be possible for thee by inaction".*

The activities such as bathing, eating, sleeping and normal work are indispensable for a robust living. No new merit is acqired by performing such an obligatory work, but if any one fails to perform it, then one incurs demerit and so one should do one's work as a sacrifice, becoming free from all attachment. All work is to be done in a spirit of sacrifice. Therefore, always do your duty efficiently without attachment. Man may thus attain the Supreme. Janaka and others attained perfection verily by action only. Even with a view to set an example for the masses thou shouldst perform action. In all the three worlds there is no work that I must do; nor is there anything un-obtained that I should; still I abide by work.

karmanaiva hi saṁsiddhimāsthitā janakādayaḥ |
lokasaṁgrahamevāpi saṁpaśyankartumarhasi ||[3]

Aurobindo, the great Philosopher and thinker of modern India opines that our actions should be regardless of fruit for the sake of attainment of God. Further, having regard for one's own duty, thou shouldst not escape due to sheer sentimentality; there exists no greater good for a Kshatriya than a battle enjoined by duty. Happy are the Kshatriyas, O, Pārtha for whom such a war comes of its own accord as an open gate of Heaven. Kshatriyas happiness consists not in domestic pleasures and comforts but in fighting for the right cause. Therefore, arise, O, son of Kunti and resolve to fight. When one performs one's duty even previous sins are wiped out. The man who fails in his duty is like a woman without a husband, who is disrespected everywhere. So, dedicating all thy works to me, with thy consciousness fixed in the self-being free from desire, attachment and fever of depression.

Now, Lord Krishṇa says that one has to understand what is action and likewise what is wrong action and inaction. Hard to understand is the nature of work. He who in sees inaction in action and action in inaction is wise among men. Rāmānuja holds that Jñāna and Karma go together. Strictly speaking, Karma-Yoga guided by Bhakti and accompanied by wisdom leads to the supreme Brāhman. All the three Yogas are complementary to one other.

Again in the 5th chapter Lord says - He who acts, offering all actions to God, and shaking off attachment remains untouched by sin, like the lotus leaf by water. A beautiful simile is being given to show that if one dedicates all work to Him, he will be free from sin. In the 6th chapter the Lord says - He who does his duty without expecting the fruit of actions is a *Sannyāsi* and a *Yogi* both. He is no Sannyasi who has merely renounced the rituals even so, he is no Yogi, who has merely given up all activity. Now, we shall pass on to the 11th chapter, which is called as the heart of the Bhagwad-Gita by Annie Beasant. There the Lord continues, - Time I am, destroyer of the worlds, I have come to engage all people. With the exception of you, all the warriors here on both sides will be slain.

Kālo'smi lokakṣayakṛtpravṛdho lokān samāhartumiha pṛavttaḥ |

ṛte'pi twaṁ na bhaviṣyanti sarve ye'vasthitāḥ pratyanīkeṣu yodhāḥ ||[4]

Here, Arjuna being surprised comes to know of the Lord's All-pervading and omnipotent nature and drastic changes are observed in the mentality of Arjuna. Arjuna comes to know that he is only an instrument in the hands of Fate. Here the doctrine of pre-destination is upheld and it indicates the utter helplessness and insignificance of the individual. Thus the 5th chapter is of incalculable value as it changes the bent of mind of Arjuna and sets him to do right action.

Now, let us go to the 16th chapter of this work. Lord stresses the authority of the scriptures and urges Arjuna to act, as scriptures are the canons for duty. Lord says - But he who discards scriptural injuctions and acts according to his own whims attains neither perfection, nor happiness, nor the supreme destination.[5] One should understand what is not duty by the regulations of the scriptures. Knowing such rules and regulations, one should act so that he may gradually be elevated.

tasmācchāstraṁ pramānaṁ te kāryākaryavyavasthitau |

jñātvā śāstravidhānoktaṁ karma kartumihārhasi ||[6]

The Lord ordains Arjuna to uphold scriptural authority and to act according to it. Now, we shall go to the 18th chapter of this work. All these activities should be performed without any expectation of result. They should be performed as a matter of duty, Pārtha O son of Kunti ! That is my final opinion.[7] The teacher is decidedly for the practice of karmayoga. Actions are not to be set aside; they have to be done without selfish attachment or expectation of rewards. We must do that duty which is ought to be done. The renunciation of such an action is an act of dullness.

He who forsakes his duty for fear of bodily discomfort, saying that all action is troublesome, practising this Rajasic form of relinquishment, he does not get the fruit of relinquishment at all.

duḥkhaṁityeva yatkarma kāyakelsa bhayāttyajet |

sa kṛtva rājasaṁī tyāgaṁ naiva tyāgaphalaṁ labhet ||[8]

The Lord has given a warning not to abstain from duty through faint heartedness and false cravings of the heart.

An action enjoined by the scriptures, which are done as a duty, giving up attachment and fruit, that alone is regarded as a Ṣāttvic form of relinquishment.[9] What ought to be done, is what the cosmic purpose requires what is to be done is legitimate duty without hankering after its fruits. Indeed not one who bears a body is able to abandon work entirely, but he who can abandon the fruits of works, is called the true abandoner.

na hi dehabhṛta śakyaṁ tyaktum karmaṇyaśeṣataḥ |

yastu karmaphalatyāgi sa tyāgītyabhidhīyate ||[10]

The Lord now proceeds to set an ideal before

Arjuna, so that he would be convinced and becomes ready to fight. There is no existence here on earth, in the heavens or among the celestials, or anywhere else in creation, which is free from these three qualities born of Matter.[11] The Lord wants to convince Arjuna that varnās or professions i.e., Kshatriyas, Brāhmaṇas, Vaiś- yas and Śudrās have got particular duty to discharge according to their nature and stature *(Guna Karma vibhāgaśaḥ)*. Each individual has his inborn nature or Svabhāva, which makes it effective in his life. Being himself a Kshatriya he should fight for the good and his duty consists always in fighting for justice. One does not incur sin when one does the duty ordained by one's own nature or should not give up the work suited to one's nature. Arjuna's desire that he shall not fight will only be the expression of his surface nature; his deeper being will lead him to fight. Thus the Lord says that nature will compel Arjuna to fight against the enemy. Every being is driven to action by the compelling power of his nature. The Lords finally says-

Thus, to thee, has been declared, (this) knowledge by me, more mysterious than any other mystery; fully reflect on this, and then do thou as thou wishest.[12] Finally the Lord leaves Arjuna to choose the right path and act accordingly.

To quote from Śankara, - *"one should perform all acts of speech mind and body prescribed in the Śruti and Smṛti dedicating them to the supreme Lord."*

Bāla Gangādhar Tilak the distinguished freedom-fighter wants to prove that Karmayoga is the essence of the Bhagavad-Gita. He is the harbinger of the Karmayoga and a modern interpreter of the Bhagvad-

Gīta. He may be said to be the protagonist of the theory of Karma. He is in favour of this, Karmayoga so much so that he suggested an alternate name for the Bhagavad-Gīta as *Karmayoga Śāstra.* I fully subscribe to Lokamānya's theory. That is the pole star of his teaching. All procedures of his interpretations are directed towards that end. Jñāna points to it. Bhakti points to it; yoga points to it; so that all these procedures of attainment point to Karma as the ultimate goal of life. Karmayoga is the be-all and end-all of its teaching according to Bāla Gangādhar Tilak. With Karmayoga Bāla Gangadhar begins and ends with Karmayoga, so the Bhagvad-Gīta begin, with Karmayoga and ends with Karmayoga which pervades the whole of Bhagavad-Gīta.

It emphasizes upon Karmayoga as the chief point of its discussion. Krishṇa wanted to put Arjuna on his mettle and to make him fight the battle and Karma yoga was the theory, which he advocated. It is possible to rise higher through the peformance of one's duty in the right spirit. We must play our part be it great or small. However distasteful one's duty may be, one must be faithful to it even unto death. Here the Lord urges, Dhanañjaya to do his work rather than remain inactive. If he does not fight, he will be committing a glaring blunder and he will be an object of ridicule by all.

The Lord ordained Arjuna to slay with the sword of wisdom that doubt in his heart that is born of ignorance and to resort to yoga and stand up for right action. The doubt that is born of ignorance should be destroyed by wisdom. Arjuna wants to know what is right and what is wrong. The Lord here makes it clear that Karmayoga embodying Bhakti and Wisdom leads to the highest bliss. He advocates here the unselfish performance of work rather than its renunciation. True work is work with all desires renounced. Here the inward attachment to the work is stated to be given up. The Gīta's Yoga consists in the offering one's work as a sacrifice to the Divine. the Gīta represents the philosophy of Karmayoga in terms of 3 main principles.

1) Determination of all activity by one's own obligation as per scriptures

2) renunciation of all desire for the fruit of action performed.

3) Cultivation of an attitude of equanimity.

The Gīta advocates detachment from desires and not cessation from work. Regarding this point, there is ample scope for one to go astray. The Gīta preaches that one should do one's duty for duty's sake but he should not hanker after the fruits or the results of his action. He has right only to do work but not for the results. They are left for God. He is the supreme Lord who judges and gives the fruits of actions according to their efforts. *"Do Karma without attachment"* is the message of the Bhagavad-Gīta. One must be unmoved by success or failure and full of resolution and zeal. The only work that spiritually purifies is that which is done without personal motives without desire for fame or public recognition. What is needed is a keen and sincere attempt in our work. Whatever the work may be, if one devotes one's heart and soul together then he can attain Heaven. Whether he may be a farmer, merchant, student, politician, labourer, etc., one attains if he devotes himself to his work, he attains heavenly bliss and sin will not accrue to him. There will be no bondage for him.

George Washington one of the noteworthy figures of the world too preached that 'work is worship'. He taught the dignity of labour. No one is high or low before Duty. All are equal in the eyes of Law. There arises no difference or discrimination. Whatever work assigned to us by the divine, we should do it accordingly and rely on God for its fruit. Of course, it is man's nature to expect something in return for his action. But let us be free of those cravings of the heart solely depending upon Almighty for its fruit. This is the sum and substance of taching of the Gīta.

If thou art unable to do even this, take refuge in my devotion, abandoning the fruits of all works, do (it) holding thyself in check.[13] If you canot dedicate all your work to the Divine; then do the work without desire of the fruit. Adopt the yoga of desireless action;one must become like a child, a child in the hands of the divine.

Renunciation is to be practised not of work, but of its fruit : -

The Gīta insist not on renunciation of action, but on action with renunciation of desire. This is true sanyāsa. *"I am not the doer I am surrendering myself to the universal Self"* is the ideal set before us. The Gīta does not teach the complete renunciation of work but the conversion of all works into Niṣkama Karma or desireless action. Dr. S. Radhakrishnan observes- The Gīta recognizes that it is through work that we are brought into relation with the rest of the world. It is necessary to understand the exact bearing of the Gīta on the question of work. It does not support an ascetic ethics. True inaction is action regardless of reward. All desires are not bad. The desire for righteousness is divine. Instead of demanding a rooting out of our passions asks the Gita for their purification. The whole setting of the Gita points out that it is an exhortation of work. Work is inevitable. Till we attain liberation, we have to work for the sake of freedom.

All work has to be done in purity of motive. We have to exclude from our minds subtle shades of selfishness etc. Good Karma should be performed in this spirit. The hesitating Arjuna was persuaded by Krishna to fight, not for love of glory or lust of kingdom, but for the sake of the law of righteousness; but when we fight injustice we should do so not in passion or ignorance which brings grief and disquiet but in knowledge and with love for all. The Gita expects us to develop a spirit of detachment and indifference to the results of action. The spirit of detachment without fear of consequences is the best form, since it has more of Sattva (merit) in it. The Gita is certain that inertia is not liberty.

Work keeps up the circuit of the world unbroken and each individual should try his best to keep it going. The Gita draws a distiction between *Sanyāsa* and *Tyāga. "Sanyasa is renouncing all interested works; Tyāga is givig up the fruit of all work. The latter is more comprehensive"*. The Gita demands the giving up of all selfish desires. It is a combination of *pravṛtti* or work and *nivṛtti* or *withdrawal* that the Gita upholds. mere withdrawal is not true. renunciation. We are, therefore, urged to do a particular action leaving the fruits of our actions to the Divine.

Finally, I would like to say that Karmayoga is depicted in a striking manner in the Gīta This concept is upheld and brought out in a very appealing manner. I would like to say that the question that Arjuna faced, is the question faced by every one. When an action is to be performed, one will be on the horns of a dilemma, just as Arjuna was confronted with a doubt but man should do every effort in achieving his object regarding duty. No blame should be on the person, so that every one should do one's allotted work and rely on God's will. Thus, the Karmayoga has a practical utility also. It has shown light to the millions of readers of Bhagwadgeeta. It guides man who is spiritually weak. It shows us the right path. This concept of Karmayoga is related throughout all the 18 chapters of the Bhagavad-Gita. It is a fine philosophical network, by Lord Krishna, where Arjuna is woven connected with everything of that web. Arjuna is caught in that web out of confusion. He cannot find the way to come out of that network, and here Lord Krishna guides Arjuna to come out of the web.

Almost every verse of the Lord is towards that direction to remove the doubts of Arjuna's mind, to guide him and to set him in right action. According to B. G. Tilak, Karmayoga is the essence of the Gīta. It is the whole and soul of the Gīta. It is the life of the Gīta.

The concept of Karmayoga is woven in a beautiful thread, very minutely. The thread of Karmayoga runs throughout every one of 700 verses of the Gīta. Each & every verse will sing the glory of Karma or Duty that is to be performed; and that is expected of every individual. We are now in a position to say that Karmayoga is the heart of the Gīta. Other yogas are like different limbs of the body that support the heart. Now, I conclude by saying that the concept of Karma yoga as depicted in the Gīta is a guiding lamp to those who desire to seek salvation.

Notes :

1. *karmaṇyevādhikāraste mā phaleṣu kadācana |*
   mā karmaphalaheturbhūrmā te saṅgo 'stvakarmaṇi ||
   (Bhagavad-Gīta, II-47)
2. Bhagavad-Gīta, II-48
3. -Ibid- III-20
4. Bhagavad-Gīta, XI-32
5. *yaḥ śāstravidhimutsṛjya vartate kāmakārataḥ |*
   na sa siddhimavāpnoti na sukham na parāṁ gatiṁ ||
   (Bhagavad-Gīta, XVI-23)
6. Bhagavad-Gīta, XVI-24
7. *etānyapi tu karmāṇi saṅgam tyaktvā phalāni ca |*
   kartavyānīti me pārtha niścitaṁ matamuttamaṁ ||
   (Bhagavad-Gīta, XVIII-6)
8. Bhagavad-Gīta, XVIII-8
9. *kāryamityeva yatkarma niyataṁ kuruterjuna |*
   sangaṁ tyaktvā phalaṁ caiva sa tyāgaḥ sātvik mataḥ ||
   (Bhagavad-Gīta, XVIII-9)
10. Bhagavad-Gīta, XVIII-11
11. *na tadasti pṛthivyāṁ vā divi deveṣu vā punaḥ |*
    sattvaṁ prakṛtijairmuktam yādebhiḥ yattribhir guṇaiḥ ||
    (Bhagavad-Gīta, XVIII-40)
12. *iti te jñānamākhyataṁ guhyādguhyataraṁ mayā |*
    vimṛśyaitadaśeṣeṇa yathecchasi tathā kuru || (Bhagavad-Gita. XVIII-63)
13. *athitadapyaśaktosi kartuṁ madyogamāśritaḥ |*
    sarvakarmaphalatyāgaṁ tataḥ kuru yatātmavān ||
    (Bhagavad-Gita.XII-11)

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(Continued from last issue)

Dr. Sarvapalli Radhakrishnan on

Siddhartha Goutam The Buddha

IV

Buddhism did not start as a new and independent religion. It was an offshoot of the more ancient faith of the Hindus, perhaps a schism or a heresy. While the Buddha agreed with the faith he inherited on the fundamentals of metaphysics and ethics, he protested against certain practices which were in vogue at the time. He refused to acquiesce in the Vedic ceremonialism. When he was asked to perform some of these rites, he said, "And as for your saying that for the sake of Dharma I should carry out the sacrificial ceremonies which are customary in my family and which bring the desired fruit, I do not approve of sacrifices; for I do not care for happiness which is sought at the price of others' suffering."[1]

It is true that the Upaniṣads also subordinate the sacrificial piety to the spiritual religion which they formulate, but they did not attack it in the way in which the Buddha did. The Buddha's main object was to bring about a reformation in religious practices and a return to the basic principles. All those who adhere to the essential framework of the Hindu religion and

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1. Buddhacarita, XI,64.
yadāttha cāpiṣṭaphalāṃ kulocitām kuruṣva dharmāya makhakriyām iti-
namo makhebhyo no hi kāmaye sukham parasya duḥkha-kriyayāyad iṣyate

attempt to bring it into conformity with the voice of awakened conscience are treated as avataras. It is an accepted view of the Hindus that the Supreme as Visnu assumed different forms to accomplish different purposes for the good of mankind. The Buddha was accepted as an avatāra who reclaimed Hindus from sanguinary rites and erroneous practices and purified their religion of the numerous abuses which had crept into it. This avatāra doctrine helps us to retain the faith of the ancestors while effecting reforms in it. Our Purānas describe the Buddha as the ninth avatāra of Viṣnu.

In Jayadeva's *aṣṭapadi* (of the Gitagovinda) he refers to the different avataras and mentions the Buddha as an avatāra of Viṣnu, and gives the following account :

O you of merciful heart denounced the Veda where the slaughter of cattle is taught, O Kesava, you, in the form of the Buddha, victory to you, Hari, lord of the world.

nindasi yajnavidher ahaha śrutijātam
sadaya-hṛdaya, darśita paśughātam
keśava-dhrta buddhaśarīra jaya jagadīśa hare[1]

The commentator writes :

yajnasya-vidhāna-bodhakam veda samūham nindasi, na tu sarvam ity arthaḥ

The Buddha does not condemn the whole Śruti but only that part of it which enjoins sacrifices.

Jayadeva sums up the ten avatāras in the next verse :

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[1] I,9.

Who upheld the Vedas, supported the universe,
bore up the world, destroyed the demons, deceived
Bali, broke the force of the Kṣatriyas,
conquered Rāvaṇa, made the plough,
spread mercy, prevailed over aliens, homage,
O Kṛṣṇa who took the ten forms.

vedān uddharate, jagan niyahate, bhūgolam udbibhrate,
daityān darayate, baliṃ chalayate, ksatrakṣayam kurvate,
paulastyam jayate, halaṃ kalayate, kāruṇyam ātanvate,
mlecchān mūrcchayate daśākṛtikṛte kṛṣṇāya tubhyaṃ namah
kāruṇyam kṛpām ātanvate buddha-rūpena vistārayate

The Buddha utilized the Hindu inheritance to correct some of its expressions. He came to fulfil, not to destroy. For us, in this country, the Buddha is an outstanding representative of our religious tradition. He left his footprints on the soil of India and his mark on the soul of the country with its habits and convictions. While the teaching of the Buddha assumed distinctive forms in the other countries of the world in conformity with their own traditions, here, in the home of the Buddha, it has entered into and become an integral part of our culture. The Brahmaṇas and the Śramaṇas were treated alike by the Buddha and the two traditions gradually blended. In a sense the Buddha is a maker of modern Hinduism.

Occasionally humanity after an infinite number of gropings, creates itself, realizes the purposes of its existence in one great character and then again loses itself in the all too slow process of dissolution. The Buddha aimed at the development of a new type of free man, free from prejudices, intent on working out his own future, with one's self as one's light, *attadīpa*. His humanism crossed racial and national barriers. Yet the chaotic condition of world affairs reflects the chaos in men's souls. History has become universal in spirit. Its subject matter is neither Europe nor Asia, neither East nor West, but humanity in all lands and ages. In spite of political divisions, the world is one, whether we like it or not. The fortunes of everyone are linked up with those of others. But we are suffering from an exhaustion of spirit, an increase of egoism, individual and collective, which seem to make the ideal of a world society too difficult to desire. What we need today is a spiritual view of the universe for which this country, in spite of all its blunders and follies, has stood, which may blow through life again, bursting the doors and flinging open the shutters of man's life. We must recover the lost ideal of spiritual freedom : *ātmalābhān na paraṃ vidyate*. If we wish to achieve peace we must maintain that inner harmony, that poise of the soul, which are the essential elements of peace. We must possess ourselves though all else be lost. The free spirit sets no bounds, to its love, recognizes in all human beings a spark of the divine, and offers itself up a willing victim to the cause of mankind. It casts off all fear except that of wrong doing, passes the bounds of time and death and finds inexhaustible power in life eternal.

Ref. : 2500 years of Buddhism : publication division ministry of Information & Broadcasting Govt. of India 1956.

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Book Review

The Oneness / Otherness Mystery : The Syntheis of Science and Mysticism, by Sutapas Bhattacharya, *Publisher : Motilal Banarasidass, Bungalow Road, Jawahar Nagar, Delhi - 110 007, 1999, Pages : XX + 677, Price Rs. 695/-*

Sutapas Bhattacharya was born at Gauhati (Assam) in 1964. His family moved to London in 1967 where has lived ever since. He received First Class Honours Degree in Molecular Biology. Though working in a major international publishing company, he continues to develop his interest in the philosophical questions relating to science. He has tried to find out as much as possible the relation of mystical experience to scientific knowledge.

This is a work about our very existence, about Reality. This is a work about the relationship between the individual personality and the cosmos in which that personality exists, showing how the person is a microcosm, a little part of the cosmos, subtly reflecting his 'world' however autonomous or independent he may believe he is.

It is fascinating to note that in the Hindu myth of *avatars,* the divine incarnations of Vishnu, we have what clearly seems to be a mythological interpretation of the fact of our emergence as humans from simpler forms, as mystically perceived by the seers in ancient times.

Deeper states of consciousness may be interpreted as a broadening of perception revealing more of reality beyond the limited constructs of our mundane existence, the phenomena, the surface forms which our biological evolution has selected as vital for survival purposes. Thus the yogi broadens his perception beyond the realm of phenomena and sees how the realm of phenomena is generated and, at a certain stage of this progression, intuitively realises that this process applies not only for the manifestation of the phenomena of our mind but also for the manifestation of the whole of creation.

In Advaita Vedānta, Pure Consciousness illumines everything, including itself; it has the property of self-luminosity *(svaprakāśatva).* Self-luminous transcendental consciousness is neither an object nor a subject and is known solely by means of itself. In monistic Kashmiri Shaivism the term *vimarśa* denotes the power of consciousness to perceive itself, feel, reflect on and examine the events occurring within it. This ability to reflect on itself is inherent in the very nature of the light of consciousness and it is its most specific characteristic. The self-revealing nature of the light of consciousness determines its status as the ultimate Reality; it alone reveals everything and needs no other for its revealation.

Pratyabhijñā in Kashmiri Shaivism holds that the jiva forgets its true nature through identification with the psychophysical process of phenomenal world-creation and the goal is to re-cognize its true nature. The Absolute in its active, energetic *vimarśa* aspect is a spiritual energy that has the potentiality to take on any form, the Absolute is like an undifferentiated mass containing the potentiality to become the entire universe in all of its multiplicity. The term *ābhāsa* refers to its appearance in limited forms. The *ābhāsas* are compared to waves in the sea of Universal Consciousness. The wave activity manifests as various forms which dissolve back into the underlying sea which effectively remains unchanged.

Most Hindu and Buddhist Schools of thought distinguish between ordinary perception and supernormal perception or intuition (*pratibhā* in Yoga Sutras), which results from the removal of the normal ego and distorting *saṁskāras* (memory traces or dispositions) resulting in noumenal knowledge of the object of contemplation as it is in itself. Ordinary knowledge through the senses is limited in time and space and distorted through the attachment to the direct perception of word labels and meanings. Pratibhā gives an illumination transcending ordinary categories of space, time and causality and free of word constructions. The object may be any finite aspect of Reality.

Human minds throughout history have received, by one means or another, insights, intuitions and visions which have lifted us out of the struggle for existence in the jungle and created the remarkable world we live in today. It is perhaps most ironic that some of the great scientists, who received such mystical insights in order to attain their achievements and many of their lesser followers, who have not experienced them, vehemently deny the existence of the spiritual realm which has provided us with these breakthroughs. This largely stems from the ignorance and denial of the spiritual, implicit in the Modern world-view, but also its emphasis on individualism and the exaggerated position granted to the human when faced with the mystery of such insight, when a position of humility would be appropriate.

The yogi in the deepest realizations experiences that everything in the world is as it should be, transcending our mental projections of suffering, right and wrong and other human attributes onto Reality. The problematical issues are products of our relative minds and their limited constructions failing to harmonise with each other, whereas Reality remains forever harmonious.

The yogic picture holds the 'physical world' itself to be but a product of our minds, a limited picture abstracted from the whole Reality through a selective perceptual focus and denial of all contradictory evidence and considerations. Although the Materialist accuses the yogi of primitive magical and animistic thought, it is the Materialist who is magically conjuring up a supposed 'consciousness' into his picture of small-scale spatio-temporal patterns, which has no scope to admit any sort of awareness whatsoever as no amount of complex pattern formations, however cleverly phrased amounts to actual conscious experience.

The Hindu tradition may be seen as relying on the plurality of both the experiencers and the respondents to authenticate the experience. Hinduism has no single founder, its foundational scriptures, the Vedas, are based on the collective experience of the ancient sages. Within Hinduism the condition has also sometimes been laid down as "essential to all 'revealed' teaching, viz. that it should have proved acceptable to the best minds *(mahājana)* of the community."

The *Sanātana Dharma* transcending all cultural constructions, combined with modern scientific knowledge will provide the essential basis of the universal metaphysics for the future universal civilisation. This fusion of spirituality, metaphysics and science which can absolve the differences between all systems of knowledge is India's great gift to the world.

The yogi who learns to hold the superficial fluctuations of mentation in abeyance through exercise of our limited power of free will, resisting the outflow of the pranic energy into the lower planes of material existence, begins to experience the deeper levels of the mind. Through remarkable exercise of the will, it is possible to strip the mind of all contents of mentation and experience oneself in one's individuality, still equipped with the limited choosing power of the will, which seems to accompany individuation or closure, floating in the all-embracing light of Pure Consciousness, the Fount of all Wisdom or Godhead. In this state corresponding to lucid deep sleep or the theist's ultimate experience of loving embrace of the soul by a supreme personality, the individuality gains access to a bewildering array of realizations, which confound attempts to truly describe them within the limited frames of representation available to us in our mundane existence and the extreme limitations of languages.

By effort of will the yogi develops the capacity to maintain a self-organising process in brain centres which normally do not sustain such activity, resulting in lucidity in regard to deeper brain processes and the ability to exert some degree of volitional control over such processes assuming that the individuated, self-organising process is endowed with volitional capacities. The yogi clearly remains both lucid and retains the exercise of will in the deeper states allowing the progressive elimination of all the subtle contents of the mind, which have a very strong tendency to spring back into the formation of gross cognitions.

As human minds our own sense of ourselves seems to be correlated with the energetic fluctuations in the brain which co-ordinate the general activity throughout the body. Of course this is not the same as being the body itself which constitutes a separate individuated field, whose sentience is devoid of the meaningful organization of the mind. The gross experiences of any individuated entity will presumably be correlated with the major energetic pulsations, fluctuations etc. operating within it as a whole and these processes will leave memory traces. Thus when the yogi claims to become one with the object and know it as if from within, the microcosmic inner essence is some sort of resonance with the memory traces left by that entity.

Though most scientists accept that transcendental aspects of consciousness exist, the actual attempts at interpretation tend to be limited to talk of neural networks, and where yogic knowledge is utilized, the emphasis is on the experience of dots (analogus to Hindu notion of Bindu) of which the entire world of experience is constructed.

Transcendental Meditation is elicited by sitting comfortably and repeating a 'mantra' to oneself and refusing to let normal thoughts take over the mind. Elicitation of the Relaxation Response results in slower brain-waves, as is also found with meditation. A spiritual experience associated with the response is also associated with greater medical benefit gained from practising it. The spiritual experience is described as having two components : First, the presence of an energy, force, power or 'God' which was beyond themselves and, secondly, this presence felt close to them.

It has been observed by scientists that meditation is accompanied by a suppression of electrical activity in the cerebral cortex. There is coherent alpha rhythm. Entering trance involves a descent from cortical to brain-stem regions.

Though brought up and staying in England, the author has love for Bhārat Māta and respect for our ancient tradition, which become manifest on many pages of the book. He mentions western scholars like William Jones, Schopenhauer, Wilhelm von Humboldt, Hegel, Schlegel, Heisenberg and Schrodinger who have highly praised Indian literature and philosophy.

Sutapas Bhattacharya possesses wide knowledge of history, which is easily seen in this voluminous, scholarly book covering more than 600 pages. His knowledge of western scientists and their views is very vast. There are copious references, a long bibliography and alphabetical index, which enhance the value of the book.

This voluminous work seems to convey the message : Reality is ultimately one. The scientific and mystical are different perspectives of the one Reality.

- Dr. B. R. Modak
"Rukmini Niwas", 38, Ranade Colony,
Hindwadi, Belgaum - 590 011.

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Activities of A.C.P.R.

Quarterly Report for the period ending 31-3-2001

I. ACPR Belgaum has started a series lectures on comparative philosophy & religion in ACPR's premises since 17-3-2001. The lectures are being held on every saturday between 6.30 p.m. to 7.30 p.m. in English and will be open to all interested persons.

A lecture for active associates of ACPR was held the text of the lecture appears on page no.49 of this issue.

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